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DEACON FABER'S SPECIALTY.

HERE was talk of building a new school-house in Peacham, on the Valley Road at the foot of Peacham Range, on the site of the old one. Two parties were opposed to this improvement ;—the teacher, who was satisfied with things as they were and had been for a dozen years, during which he had kept the same small room and taught in the same poor way, while the village had grown in size and population, and his scholars could now scarcely squeeze into the space which had once been ample—the teacher, and some of the parents, who feared they might have to purchase new books for their children. But the spirit of innovation prevailed, for there were other parents to whom air and light were more of a consideration than money, and who knew as well as the superannuated teacher that *he* could not find a place for his incompetency in a brand-new building. Indeed, Deacon Faber, who took a wonderful interest in this “reconstruction,” and who offered to give five thousand dollars toward it, stipulated that the schoolmaster must be discarded with his den ; and everybody acquiesced. So the work went on ; and gradually there rose up a handsome building, two stories high and in the Gothic style, the sandstone for which they got out of the quarry that was worked before the Revolution, and which you may see in many an old house on the Valley Road—and notably in that one marked 1774, where the cross-road from Simonton comes in over the range, passing Sycamore Falls on the way—covered with variegated mosses of the most brilliant colors. And if the pointed windows and pointed roof would have made you think the new school a church, the belfry, which they put on last, much more would have justified that impression, which to me is rather a pleasant one, as I think that the school and the church ought never to teach contrary things, and that where there are the best schools the churches are the purest and the freest. And how much influence the school has on the social condition of a given community was seen, if

ever, after Deacon Faber's pet enterprise was completed, and two smart Yankee women supplanted the former master, having each a room to herself, and full at that. Not only the number of pupils went up: the Deacon was never tired of telling what progress they made in writing and in figures, how they seemed to enjoy their daily session, and how, above all, they came to it clean and kempt and decently clad; whereas, before, their parents used to let them go barefoot and ragged (the poorest of them), and not otherwise than as if they were simply going into the street to play at mud-pies. The Deacon used to say, boastingly but sincerely, that if those five thousand dollars could go upon his tombstone, he wanted no other epitaph. He was what is called in politics a Hunker, or Conservative, and I suppose never gave a dollar to help educate the freedmen; but he assisted, in his way, at a similar revolution in the manners of his own neighborhood, where he reformed and enlightened the parents through the children, and prepared the rising generation to appreciate and withstand the arts of the demagogue.

The Deacon sometimes mounted his gig of an afternoon, and as likely as not he would take the road to Easton, going west, and, with a long pull, right over Peacham Range, and down into the valley between it and Little Peacham—as the second and lower range was called. And just before crossing the bridge, opposite a line of noble elms, the good man could not help seeing the red wooden school-house, with dilapidated chimney, and here and there, on the roof, a brick which had not yet found its way to the ground. Or he would drive, in the same general direction, up and over the two hills on the Mount Prospect Turnpike; and on the westerly exposure of Great Peacham would pass the white, barnlike school-house, whose shutters were kept to against the violence of the wind by fence-rails placed obliquely; but where mischievous boys had removed the one and opened the other, you saw broken panes and sash, and the Deacon saw—not one item escaped him. And when he had reached the crown of little Peacham, where he halted for the magnificent view of the Easton Plain—the city itself “sparkling” in the distance “like a grain of salt,” and the Blue Pond Mountains, stretching far, far away to north and south—and descended further to Westfield and Lafayette, and again ascended, having the same view at his back, only glorified, he met, at the fork of the roads between the hills, almost in sight of Sycamore Falls, a third desolate school-house, built into a bank, so that it made considerable difference whether the teacher, in dealing with some refractory boy, expelled him by the door or by one of the windows. And the Deacon did not say to himself, “Father, I thank thee that I am not as other men are,” but he thought he had never done a more blessed deed than to secure his townsmen so respectable and cheerful a place of learning as Helvellyn Hall—for so they

called the Gothic structure. And the more he reflected on it, the more it seemed to him as if he could not do too much to foster the efficiency of the school, and make it the acknowledged model of the whole county.

The plan of the Hall was simple : The lower floor was divided into two rooms, communicating, when necessary, by folding-doors. Overhead was a hall occupying the full length and breadth of the building, and having at one end a stage, at the other (over the entrance) a small gallery or loft. Here the exhibitions took place, and, as it was lighted with gas, occasionally an evening lecture or meeting, by special permission of the school-committee. But really the uses for it were few ; and to the Deacon it seemed, as he thought about it, the least profitable part of his investment. He might have built shelves in it for a library ; but from what he read on this subject he had come to the conclusion that a library for the scholars was a superfluity, but that money spent in this direction had far better be applied in furnishing the teacher with books of reference. He had accordingly added to the Bible, which the town supplied to each of the two teachers, a Webster and a Worcester (for the Deacon argued that something might be learned from both), a set of the New American Encyclopædia, a Shakespeare, a Keith-Johnston atlas, Smith's Dictionary of the Bible, a copy of the Constitution and State laws, and a dictionary of biography. Of all these the atlas cost the most, next after the Cyclopædia ; and the sum he paid for it led the Deacon to consider how little real knowledge of other countries the best of atlases and maps afforded. Thus a friend, who had just returned from England, had told him of some one's reply to his remark on the smoky atmosphere of Manchester and other manufacturing towns : "Ah, yes ; you avoid that by only burning wood in America." And a lady said to him, "You have no carpets, I believe?—surely, though, no omnibuses in America?" "Now," thought the Deacon, "had that lady only seen pictures of our streets and our interiors, she would not have shown such lamentable ignorance. And the skeptic about our fuel would have been so no longer, had he seen representations of a coal-train, a coal 'breaker' in the Lehigh Valley, or a common grate in any of our parlors." A batch of stereoscopic views, sent to him a few days afterward from England, picturing several rooms of the home of a correspondent of his, and showing grate, carpets, gas-fixtures, the style of furniture, everything, to the portraits on the wall and the skeleton in a doctor's closet, determined the Deacon in what way to come to the rescue of the atlases.

One Friday morning, in place of the usual geography lesson, the teachers at the Hall threw the two rooms into one, and by means of wall-maps made it clear to the youngest pupil where England and France

were in Europe, and where London and Paris were in England and France ; that they were the capitals of these countries, and how much larger and more populous they were than New York, of which they all knew something. That exercise over, the school was informed that on the following afternoon there would be an exhibition of pictures of these two foreign cities, in the hall above ; and all were invited to attend punctually at three o'clock. When the time came there were very few absentees ; and the children found at the Hall, besides their teachers, Deacon Faber, his face beaming with unusual warmth, and a strange man in the gallery, leaning on a still stranger machine, which reminded some of a cannon and others of a magic lantern. At the back of the stage was stretched a white canvas screen, of large dimensions, on which, temporarily, hung a map of Europe. When the boy who lived near Bluebird Corner, and had the farthest to come, had taken his seat, quite out of breath, the Deacon rose, and said if they would choose him captain he would take them on a voyage of discovery round the world ; and as they all agreed to that, he said to-day they could only get as far as England and France ; and he wondered if anybody knew where they were. There was a general show of hands, and the boy from Bluebird Corner was selected to answer, which he did correctly ; but being asked to come up and point the countries out on the map, he fell into so much doubt that there arose below a whirr of hands, as of so many partridges, and a surer head succeeded in putting the stick on the right spots. Another then pointed out London and Paris, and by oral responses it was declared that they were capital cities, situated on certain rivers, and having a certain number of inhabitants each. Then the Deacon expressed himself satisfied, took down the map, and ordered the man in the gallery to proceed.

The first thing *he* did was to darken the room, when a great circle of light appeared upon the screen. This was presently occupied by a rude, general sketch or plan of London, showing the principal streets and the relation of the city to the river Thames. Then the Deacon pointed out the Strand ; and the sketch disappeared, to be followed by a view of that street, so real and so vivid that the children could not repress a murmur of delight. They saw omnibuses, cabs, and private carriages, and people afoot on the sidewalk ; read the signs on the houses ; looked up at chimney-pots and down at the pavements ; and felt very much as if they were on the very street. Then the sketch-plan was reproduced, and the Strand pointed out again, and also Cheapside, of which they next had a view. On the left they saw the scaffolding of a building in process of repair ; again the street was full of vehicles and foot-passengers, and again it seemed to each one as if, set him down blindfold, and he could tell you, on looking about him, that he was in Cheapside and not in

Broadway. Next came, in turn, the site and a view of part of the front of the famous British Museum, with its Ionic columns and sculptured pediment; and the Deacon called their attention to the curious hansom—not “handsome”—cab standing in the foreground, of which they could see but one or two in New York: “1307” was the number plainly to be read upon the back. In Trafalgar Square, the fountains and the statue of General Charles James Napier were pointed out. Then a view of St. Paul’s Church concluded the London part of the exhibition; and light being let in, the Deacon showed how one went by rail and boat from London to Paris across the Channel. Proceeding as before, he gave a bird’s-eye view of the French capital, taking in one corner of the Hôtel de Ville, or City Hall, as the Deacon translated it, part of the Island, the Seine and several of its bridges, the Pantheon, etc., etc. Some of the prominent buildings were then shown in detail, and the Boulevard de la Madeleine was chosen to compare street-life in Paris with street-life in London. Finally, the children were startled with a view of a marble statue on a blue field, which faded away into one of Helvellyn Hall. Never did any audience disperse more hilariously than those young people to their homes.

The Deacon, like many another public benefactor, found that he was building better than he knew. The teachers reported to him an unusual interest in geography on the part of the scholars, and expressed the hope that there might be a weekly exhibition of the same character. Moreover, the parents, stimulated by the glowing accounts of the show, had intimated a desire to be present on the next occasion, and the hope that, in order not to rob the children of their holiday, the evening rather than the afternoon should be selected. The Deacon’s enthusiasm redoubled; and if he could have let his cotton-mill run of itself, he would have gladly devoted himself to the business of showman. The stereopticon being bought and paid for, however, he was convinced that it ought to be kept in pretty constant use; and he submitted to the people of the district that if they would pay a trifling contribution for light, fuel, and the services of the operator, he would admit as many as the hall would hold, along with the children, and would arrange for separate entertainments apart from the studies of the school. This proposition, of course, was acceded to; and as Deacon Faber was not the only public-spirited citizen in Peacham, a fund was raised to supply the necessary views for a really ample collection. A maiden lady, whose nephew attended the school, was the chief contributor in this instance, she stipulating that on a certain number of evenings in the course of the year a free exhibition should be given to the mechanics and other workingmen of the village, their wives and families. An old gentleman, by the name of Bruce, who, having run away in his youth, had wandered over pretty nearly all the globe, and

returned wealthy to his native village, gave a complete set of Murray's Guide Books, which he hoped, he said, Miss Goodrich, the senior teacher, would consult freely in order to fit her to explain the pictures shown at the school exhibitions. A New York merchant, a summer resident of Peacham, purchased two large stereoscopes, holding upward of a hundred views, and placed one in each room of Helvellyn Hall, for daily use ; and in short, such provisions were made, by one person and another, as to give the broadest possible scope to the modest idea of Deacon Faber. He, good soul ! still clinging to it, believing it not exhausted, saw that now was the time to supplement the pictures with books ; and he did not rest till he had got a grant of land from the town for a public library, which half a dozen gentlemen of means, who had watched the Deacon's experiment, promised to build and partially stock. There—to bring a long story to an end—are now to be had, by all who will call for them, the tales of all travellers, from Marco Polo down to George Catlin and Sir Samuel Baker, besides histories in great abundance, poetry, and all other branches of literature such as a library ought to contain. There is no better country population than that of Peacham, and nowhere, in the vicinity of New York, does real-estate rule higher. In what proportion the Peachamites figure among the twenty thousand Americans said to be resident or journeying in Europe, I cannot say ; nor whether Deacon Faber's specialty has sent many abroad. Those who still linger, however, in sight of Peacham Range, below it and upon it, know more of foreign parts, without having travelled, than an equal number of men, women, and children, taken at random from any of our cities ; while in general intelligence, they are so much like the better sort of New Englanders, that it is hard to believe that Deacon Faber was born up in Herkimer County, in those old days when, in winter, the farmers went tunnelling through the snow or over the buried fences, and when the January thaw was as regular as the summer solstice.

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In a recent address on Education, Mr. Loomis, author of "Mental and Social Culture," touched upon a principle too often forgotten in the rearing of children. The paramount business of a child, he said, is growth. All else is subordinate. Food, play, clothing, work, and education, all have value only as they contribute to this result. But healthful growth demands abundant exercise ; and play is the child's exercise. It should therefore have a place to play in, clothes to play in, and things to play with. A child's play, is not merely play ; it is Nature's first lesson, wherein she gives simple instruction upon the great affairs of life. It is a grievous mistake to suppose that a child is learning nothing unless it has a book.

## GRAMMATICAL NOTES.

### VIII.—PERSONS OF NOUNS AND PRONOUNS.

“NOTHING so hard as a beginning,” says Byron. But his lordship probably never attempted to make an accurate definition. If he had, he might have modified his words somewhat. He would have found that to answer the question, “What is poetry?” for example, and to answer it so as to include everything embraced in the name, and exclude everything not embraced in it, is one of the most difficult of literary undertakings. He would have said rather with Dean Trench, “Nothing is harder than a definition. While on the one hand there is, for the most part, no easier task than to detect a fault or flaw in the definition of those who have gone before us, nothing on the other is more difficult than to propose one of our own, which shall not also present a vulnerable side.” This fact, however, should not deter one from an honest endeavor to improve what he plainly sees needs improving.

These thoughts have been forced upon us by a consideration of the fact, that grammatical definitions have long been notoriously imperfect, and with all the attempts made at different times to correct them, they are still far from being just and clear. Not that there have been no earnest, sincere endeavors to correct them; but, from the nature of the case, the framing of definitions, and above all of correct grammatical definitions, is something extremely difficult.

Take a single illustration. We have in grammar the term “person.” As applied to nouns and pronouns, what does it mean? In other words, what is *person*? One calls it a “modification;” another, a “property;” another, a “distinction.” But obviously it is not any one of these; for, as there are three persons, we should then have three modifications, or properties, or distinctions, bearing the name of person; and to speak of a noun’s being in a certain person would be equivalent to saying that it is in a certain modification, in a certain property, or in a certain distinction—which would be absurd. Some call it “a distinction of nouns;” others, “a distinction of objects.” In reality, it is neither. One defines it as “the relation of a noun or pronoun to what is said in discourse.” We try to grasp the idea embodied in these words: we say, “Cromwell, I charge thee, fling away ambition.” And we ask, What is the relation of the noun *Cromwell*, or *ambition*, or of the pronoun *I*, or *thee*, to what is said in the sentence? And the nearest approach to an answer to which we can attain is, that it is the relation of a coat or a pair of boots to the person who may happen to be wearing them; *i. e.*, the relation of container to the thing contained. But this being obviously a wrong conclu-

sion, we feel like exclaiming, in language more urgent than Shakespearian, Doctor, do fling away this definition!

But let us take Goold Brown's definition. Of all honest, painstaking efforts to make English grammar a systematic, correct thing, we know of none to equal Brown's. And for what he did, he deserves the thanks of all educators. His grammars, as a whole, are superior to anything we have ever seen from any of his predecessors, if not from more recent authors. But they are far from faultless. Even in the matter of definition, on which Mr. Brown evidently prided himself, he sometimes fails most lamentably. Take his definition of persons,—“modifications that distinguish the speaker, the hearer, and the person or thing merely spoken of.” (He refuses to define *person*, under the idea that, in its technical, grammatical sense, the word is indefinable in the singular.) He means that persons are modifications of words, not of objects. We have already said, and endeavored to show, that persons are not modifications. In the sentence quoted above, *Cromwell* we say is in the second person. But in what sense is the second person a modification of *Cromwell*, and a modification “that distinguishes the hearer?” This definition is, moreover, confessedly framed with a view to apply to the persons of verbs as well as to those of nouns and pronouns. *Fling*, in the above sentence, is in the second person. But what is there in this word that “distinguishes the hearer?” Absolutely nothing. And yet, according to Brown, the second person is a modification of *fling* “that distinguishes the person addressed!” We freely confess ourselves stupid, if this definition, in itself considered, is clear, “just in sense, and suitable for a child.”

Worcester defines person to be “the character which a noun or a pronoun bears, as denoting the speaker, the person spoken to, or the person spoken of.” This is somewhat better; still, it will hardly bear examining. Take the sentence, “I that speak to thee am he.” *He* certainly “denotes the speaker” here, and yet it is not in the first person. Take the sentence, “The Lord said unto my Lord, Sit thou at my right hand.” The first *Lord* “denotes the speaker” of *Sit thou at my right hand*, and the second *Lord* “denotes the one spoken to,” just as truly as the following *thou* does; yet both *Lords* are in the third person.

What, then, is person? We are not sure that we can really say,—at least, say in a manner “suitable for a child.” The most we aim at or hope for, is to lead others, if possible, to look at the subject also, and by examination, reflection, and comparison secure in time something like accuracy on the part of those who undertake to prepare text-books on that most abstruse, and, as commonly taught, most uninteresting of studies, grammar. After raising exceptions to the definitions of others, we are naturally expected to propose something ourselves. We offer,

therefore, the following, even at the risk of having it criticised and set aside. Nor can we object to this, if it lead to something better, more truthful. As we understand it, person is the condition of a noun or a pronoun considered with reference to the relation which it represents the object or objects denoted by it as sustaining to the sentence or clause in which it stands. Person is, therefore, wholly a sentential circumstance: it depends solely upon the use to which nouns and pronouns are put in sentences. There is, however, this difference between personal pronouns and other pronouns and nouns—the person of a personal pronoun never changes. It may always be known by the form of the word. Thus *I, me, we, ours, myself*, whenever we meet them, we say are of the first person; for in discourse they are always so used as to represent the objects denoted by them as the ones who utter the words. Not so, however, with other than personal pronouns and nouns. So far as they are concerned, person is not only dependent upon but denoted solely by their use in sentences. Disconnected from discourse, a noun has no person. The same is true of relative and interrogative pronouns.

The relations which objects mentioned in any sentence may sustain to that sentence are three—that of speaker (or speakers), of object (or objects) addressed, and of object (or objects) merely spoken of. There are, therefore, three persons or conditions, in which nouns and pronouns may be placed, representing the objects denoted by them as sustaining one of these three relations to the sentence or clause in which for the time they may happen to be.

The first person is that condition in which a noun or a pronoun represents the object it denotes as the speaker of the word.

The second person is that condition in which a noun or a pronoun represents the object it denotes as addressed in the word.

The third person is that condition in which a noun or a pronoun represents the object it denotes as something merely spoken of in the word.

Let us now take a few examples by way of testing the correctness of our definitions.

1. "Cromwell, I charge thee, fling away ambition." *Cromwell* and *thee* represent the person denoted by them as the one here addressed. *I* represents him whom it denotes as the one who utters the sentence. *Ambition* represents something as simply spoken of. (Some grammarians, from a desire, we suppose, to be accurate, say, "The first person denotes the speaker or writer." The "writer" of the above sentence was Shakespeare; but the speaker, whose words Shakespeare is represented as giving us, and who is denoted by the word *I*, was Cardinal Wolsey. It is better not to lumber up the definition with the word *writer*; for even when he does not personate another, a writer may be

said to "speak" through his pen, and so be the speaker of the words he commits to paper.)

2. "I that speak to thee am he." *He* represents the person denoted by it as merely spoken of, and hence is in the third person. It unquestionably denotes the speaker of the sentence in which it stands; but it represents him not as the speaker, but as one simply spoken of. The following present similar examples of nouns and pronouns in the third person, though denoting the speaker or the person spoken to. "Am I my brother's keeper?" "Art thou *he* that troubleth Israel?" "Wilson and I are *lovers* of good music." "It was I whom you met."

It should be observed, in passing, that the wording of a definition is oftentimes a very nice thing, and one that will not bear the omission, or exchange, or displacement of a single word without endangering the whole. So here; it will not do for us to say that "a noun or a pronoun in the first person denotes the person represented as the speaker." It may and generally does do it, but not always. In the sentence, "I that speak to thee am he," *he* denotes the very individual whom *I* in the same sentence represents as the speaker; but it does not itself represent him as the speaker, and for this reason it is not in the first person. Other examples, illustrative of this, will occur as we proceed, especially under example 8th.

3. "The Lord said unto my Lord, Sit thou at my right hand." The words *Lord* represent the ones denoted by them as merely spoken of in the clause in which they stand; while the first *my* represents the one whom it denotes as the speaker of that clause. The *my* of the second clause represents the one denoted by it, *i. e.*, the Lord first mentioned in the other clause, as its speaker; while *thou* represents the second-mentioned Lord of the first clause as the one addressed in the second.

4. "Waft, waft, ye winds, his story; and you, ye waters, roll." Here *winds* and *waters* are so used as to represent the objects denoted by them as addressed. The *ye* before *winds*, as well as that before *waters*, is not the subject of any verb, but is used adjectively with the word following it to denote more strongly the person of the latter. To parse *winds* or *waters* as in apposition with *ye*, is incorrect. They are rather in apposition with, as they are explanatory of, *you*, the subject in the one case (understood) of *waft*, and in the other of *roll*.

5. "Mr. Jones asked us boys where we had been." The individual, Mr. Jones, is here represented as speaking, but not as the speaker of this sentence. In relation to the clause, *Mr. Jones asked us boys*, in which his name occurs, he is represented as merely spoken of. Hence his name, *Mr. Jones*, is in the third person. *Boys*, as well as *we*, represents the persons it denotes as the ones uttering the words,—not necessarily in their united capacity, but through some one of their number acting as

their representative in the matter. *Us*, again, like *ye* in the preceding example, is used adjectively, *boys* being the true object of the verb *asked*. The case of *us* is the objective; not because *us* is the object of *asked*, nor because it is in apposition with *boys*, but simply, as in Latin, in order to agree with the noun it limits.

We condemn the language of the unlettered man who says, "Have you shipped *them boards*?" But we are permitted to say, "My lord, you do *us* poets the greatest injustice."—*Prior*. "Truly, *we* public characters have a tough time of it."—*Hawthorne*. "More thou saidst, *thou* priest of nature."—*R. H. Dana*. "Ye stars, which are the poetry of heaven!"—*Byron*. That is to say, *we*, *us*, *thou*, *ye*, *you*, are allowable definitives. But the person who ignorantly says "them boards," only follows the analogy of "us boys." The only difference is, that in polite usage *them* is not allowed here; it must give place to *those*. The reason of this is obvious. We have no adjective of the first or the second person bearing to *we* and *us*, or to *thou*, *ye*, and *you* the relation which *those* bears to *them*. Hence we are compelled to use the pronouns themselves as adjectives. *We*, *us*, *thou*, *ye*, and *you*, when joined to nouns, as in the preceding examples, are therefore neither subjects of verbs or prepositions nor objects of verbs, any more than *those*. They are simply and properly "adjective pronouns." We say "an iron rod," "a snow storm," "a Boston merchant," etc., and hesitate not to call *iron*, *snow*, and *Boston* in such cases "adjectives." Why not call *us*, *ye*, etc., in such cases as the above, what they really are, adjective pronouns? This construction, however, is to be carefully distinguished from that in cases like the following.

6. "O Lord, our Lord, how excellent is thy name." "To us, its inhabitants, this country has charms which it has not for you." Here, the second *Lord* represents him whom it denotes as spoken of. The same is true of *inhabitants* in the next sentence. Hence, these words are in the third person, though they denote in the one case the one spoken to, and in the other the speakers. The meaning is, "O Lord, [who art] our Lord," etc.; "To [us, [who are]] its inhabitants," etc. But in a sentence like this, "Thou, Lord, in the beginning hast laid the foundation of the earth," *Lord* is in the second person, representing, as it evidently does, the one whom it denotes, as addressed. Indeed, the sentence might, without changing the construction, just as well read, "Lord, in the beginning thou hast laid," etc.

7. "I give myself away." "They left it with us." "None knew thee but to love thee." "Know thyself." Here *myself*, *us*, *thee*, and *thyself* obviously "denote persons spoken of." But they are not merely spoken of. They are represented, the first two as the speakers of the sentences in which their respective verbal representatives *myself* and *us* occur, and the last two as the ones to whom the words are addressed.

8. "*Silvia*. Who calls? *Eglamour*. Your servant and your friend." —*Two Gent. of Verona*. Here *servant* and *friend* "denote the speaker," Sir Eglamour; yet they are in the third person. Solomon, addressing the Deity, in a similar manner says of himself, "Thy servant is in the midst of thy people." *Servant* here, too, "denotes the speaker," but it does not represent him as the speaker of the sentence; it represents him merely as spoken of, and hence is in the third person. We know it to "denote the speaker," not from the representation of the sentence, but, as in the other sentence, from the connection in which the words stand. "*Jonadab said to the king, Behold the king's sons come.*" Here *king's* denotes the person addressed; and yet it is in the third person, for it represents him as spoken of.

In examples like these, grammarians tell us that "the third person is employed for the first or the second." But what do they mean by this? Not what these words say, surely. The third person is never employed for the first or the second. The third person is that condition of a noun or a pronoun in which the noun or the pronoun (not the "person") represents the object denoted by it as something merely spoken of. And to say that this person is sometimes employed for the first, is to say that a noun in this person sometimes *represents* the object denoted by it as the speaker or utterer of that noun. This, however, is contrary to facts. That object may be the speaker of the word; but if, as in the above cases, the name of that object is in the third person, it *represents* that object as spoken of, not as the speaker. In other words, the third person is not employed for the first. The misstatement, that it is sometimes so employed, arises from the confounding of person, as a condition of a noun, with the noun itself; as in such supposed definitions as these, "The first person [not the word in the first person] denotes the speaker; the second person [the word in the second person?] denotes the person or object addressed." All that is meant, when we are told that the third person is sometimes used for the second, is, that a person, addressing Mr. Jones, may use the more distant and formal salutation, "How is *Mr. Jones* this morning?" instead of the familiar, friendly "How do *you* do?" of every-day life. But what school-boy does not know this? And what need of referring to this fact—a rhetorical rather than grammatical point—in speaking of "persons" in a treatise on grammar? The trouble with these writers is, they fail to define person aright. Then, because a noun in the third person happens, by a rhetorical use of words, to "denote the speaker" or "denote the person spoken to," they need to append a note to expose the incorrectness of their own definitions.

Of the persons of verbs we have no room to speak. They are a different thing, and need a definition of their own.

## THE INTERVENTION OF GOVERNMENT IN EDUCATION.

### ENGLAND AND THE ENGLISH COLONIES.

#### III.

THE organization of elementary education can be traced back to an earlier date in Scotland, I think, than in any other country. An act of James VI. states that there shall be in each parish a public school with a competent teacher, at the expense of the parishioners, in proportion to their number and wealth. The fundamental principle was established; the instruction of the people was declared a public duty, in which each citizen is obliged, by taxation, to bear his part. An act of Parliament of 1696 completed the system and regulated all its details. The schools are under the care of the Presbyterian Church, the national religion of Scotland. The minimum of the teacher's salary is settled by law; it is the duty of the freeholders to meet and vote the necessary funds; and if they fail to do this, the assessors levy the school-tax officially. It is to this act, so simple in its form, that Scotland owes its civilization and prosperity. Nature had not crowned it with her favors. Its soil was rough, poor, and rocky; its climate so cold and damp that fruits seldom ripened there, and oats were the chief cereal and the staple article of food for its barbarous people. Until the close of the seventeenth century, the Scottish nation was composed of fierce, ignorant, superstitious tribes, continually at war with each other, living, by robbery, at the expense of the peaceful and industrious inhabitants of the Lowlands. A hundred years later all is changed. Upon this sterile soil, now fertilized by skilful labor, we find a moral, prosperous, religious, tolerant, and enlightened nation, superior in civilization to the English—who formerly despised their barbarous neighbors—equal to them in commerce and manufactures, excelling them in agriculture. “Wherever a Scotchman may be,” says M. Biot, in his remarkable book upon Elementary Education in Scotland, “the instruction that he has received in the parish schools gives his mind a peculiar turn for observation, and enables him to reach beyond the circle of objects which engrosses the attention of persons of the same classes who have not been thus trained.” “In London, in the seventeenth century, Scotchmen were classed with the Esquimaux,” says Macaulay. The Scotchman of the eighteenth century was no longer regarded with contempt, but with envy. It was complained that he was superior to others in all circles. Mingling with the English and Irish, he rose above them, as oil floats on the surface of water. Whence came this marvellous transformation? From the influence of the Pres-

byterian school, compulsorily supported by parish funds. It is indisputably one of the most signal examples of the effect produced by the diffusion of knowledge upon the morality and prosperity of nations.

If England ought to borrow the idea of parish schools from Scotland, she should adopt that of lay instruction from Ireland. Until the close of the last century, Ireland was buried in profound ignorance. The reason is obvious. A large majority of the inhabitants were Catholics, and a statute of William III. forbade any Catholic to teach. In 1781 this law was repealed, and in 1793 the Irish Parliament endeavored to promote popular instruction by appropriations. From that time numerous mixed schools were founded, where the children of Protestants and Catholics, sitting on the same benches to learn to read and write, afterward received religious instruction from clergymen of their respective faiths. The great public inspection of 1806—the report of which was not published until 1812—showed that a system of education, independent of sects and free to all, is the truly successful one. The Protestants, who had the wealth and power, would not have supported Catholic schools with their money; and the Catholics, precisely the class who most needed instruction, would not have attended Protestant schools.

A powerful association was founded in 1811, called the Society of Kildare, whose object was to diffuse an education entirely unsectarian in spirit. The directing committee was composed of 21 Anglicans, 4 Quakers, 2 Presbyterians, and 2 Catholics. It determined not to be influenced, in the selection of teachers or the admission of pupils, by any denominational consideration. The Bible was read in school, but without comment. Any book having the least trace of religious controversy was strictly prohibited. A noble example of tolerance was furnished upon this soil of Ireland, so often wasted and stained with blood by the fierce hatred of rival sects.

Government intrusted the distribution of its appropriations to the Society of Kildare. The success at first was very great. From 1817 to 1825, 1,490 schools were organized, attended by more than 100,000 pupils; but this very success aroused the animosity of the most fanatical part of both churches. The Anglicans were displeased that they were placed on an equality with Catholic priests. The ultramontanes wished to abolish national education for the benefit of religious societies; the moderate Catholics, on the other hand, were very well aware that without the aid of Government it was impossible to diffuse instruction in those poor counties that could never support the teachers they so sorely needed. After prolonged and vehement discussions, both parties of the Catholics agreed to appeal to that infallible authority to whose decisions both professed to submit. Pope Gregory XVI. replied, in 1841, by a letter addressed to the Bishops of Ireland. This answer deserves attention,

for it shows that even in so important a matter as elementary education Rome decided to compromise when it seemed to be for its interest.\* The Pope does not condemn lay instruction, he even claims that religion should not be taught at all, so that the modern principle of the secularization of elementary education, established by the State, which the Church opposes elsewhere as a monstrosity, it accepts in Ireland as in Holland—that is, wherever the government being Protestant, it cannot hope to reign supreme.

The approval of the sovereign Pontiff insured the success of national education. The priests permitted their parishioners to send their children to the mixed schools; and many Catholic schools, whose resources were inadequate, submitted to the general regulations, and obtained appropriations. Soon new school-houses were demanded, so great was the eagerness to receive the instruction but lately condemned from the pulpit. The progress was rapid and steady. In 1833, there were 789 schools and 107,000 pupils; in 1843, 2,912 schools and 355,000 pupils; in 1853, 5,023 schools and 550,000 pupils; in January, 1863, 6,010 schools and 811,973 pupils. From January, 1861, to 1863, more than 520 schools, 287 of which were Catholic, were placed under the charge of the national legislature. It may then be affirmed that in Ireland lay instruction, supported by State appropriations, has been entirely successful, and has given occasion for no complaint on the part of the parents, for their religious feelings have not been in any way offended.

It is to Lord Stanley (now the Earl of Derby) that Ireland owes, in great measure, the establishment of a system which has made schools abundant in this country where they were few and wretched; and it is honorable to the leader of the Conservative and ultra-Anglican party to have contributed so efficiently to the spread of education throughout this Catholic population, suffering from their hereditary poverty and an ignorance that seemed remediless. A law of 1861 confirmed the charter of 1845, which had invested the directing committee with civil rights. It

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\* A Catholic member of the English Parliament from Ireland, Mr. O'Hagan, showed, in the following terms, the necessity of the present system for his Church: "The Brothers of Christian Doctrine, however noble their devotion, cannot furnish teachers enough for the enormous demands of the people. We must choose between a system of education independent of religion or a close union with the sects; this last arrangement would be impossible in Ireland, for it graduates the State appropriation by the amount of private contributions. Who, then, knowing the poverty of the people in this country, would desire its adoption? The consequences of such a reform would be disastrous. The Irish Protestants, who own the property and the land, would be largely aided by Government, and they would establish in each parish a proselyting school far superior in resources to ours, and consequently more attractive to the poor."

classified and arranged the old statutes, regulated details, religious instruction, the selection of text-books, and inspection. The salaries of masters vary from \$110 to \$240, and those of female teachers from \$75 to \$195. The present system gives universal satisfaction, and instruction is gradually diffused.

The experience of Australia is no less instructive, and shows clearly the course that England must take to improve her elementary education. The English denominational system prevailed until recently in Australia. Government granted to the ministers of different denominations appropriations for the support of schools which were placed under their supervision. The school-houses were erected upon church lands, and the teachers were appointed by the clergymen. The Board of Education had only the right of examining and refusing its pecuniary aid. This system occasioned the same inconveniences in the young colony as in the mother-country. The expenses were enormous, and the results unsatisfactory. In the new and sparsely-populated localities ministers of different denominations hastened to open schools and ask appropriations. These were generally granted; but the resources were still insufficient. Where a good school might have been maintained, open to children of all sects, five or six pupils were vegetating in a poor building, with an incompetent teacher. The colony of Victoria voted annually £120,000 sterling, nearly \$600,000, for primary education—a large sum, considering the population, for it was in the same proportion as if England should expend \$37,000,000 for this object—and yet all the wants were not supplied, on account of the inequality of distribution.

Convinced of the faults of the system, the legislature, while continuing the former appropriations for sectarian schools, established an organization resembling that of Ireland, based upon the principle of national schools, open to all, and subject to regular inspection. The new plan was very successful. In 1861 the National Board expended £50,343, and the Denominational Board £105,000. A more radical change has been at last effected. The Educational Act of 1862 abolished the two former Boards that had been intrusted with the distribution of funds, and created a new one, organized after the system of Ireland. Four hours a day are devoted to lay instruction, while religious training is given by a clergyman of the denomination to which the child belongs. The salaries of teachers range from £100 to £300, and the tuition-fee, which is 1 or 2 shillings a week, nearly doubles this income. Education is compulsory. These measures are excellent; they prove that these young communities, developing so rapidly on the other side of the globe, appreciate, as well as the United States, and better than we, the necessity of popular instruction.

## THE SMITH FAMILY.

### *Chapter III.—Marriage.*

**N**EBUCHADNEZZAR—Nee-pee-cod—Ne-bor-chid— In the days of yore, whenever a scholar came to a word like that, it was held ruleable to omit the same and fill the hiatus with the phrase, “Here I skip over.”

But there are words which must not be thus skipt over, and amongst them are those which form the correct record of the Smith Family.

Therefore, Sam, in nautical parlance—here we must luff a little. Professor, it is absolutely necessary to rein in our Pegasus;—whoa!—gently, then—back!

Any one who chooses can verify the truth of the statement in our last chapter, viz., that John and Emma were married, by making proper inquiries at Elmswood. Under the heading of Marriages, in the register numbered 23, and on folio 132, will be found these words :

“On Sunday, February 4th, 1830. John Smith, bachelor, of the parish of St. Pancras, London, to Emma Hartley, spinster, of this parish.

His  
ROBIN + HARTLEY,  
mark.  
SOLOMON CHIPPS, Foreman,

Witnesseſ.      JOHN SMITH—EMMA HARTLEY.  
TOBIAS LANGDON, *Clerk.*

Chipps ought not to have written “Foreman” after his name; and Dr. Langdon was hopping mad about it. As the Doctor would not permit an *erasure* in the register, Solomon had to “box up,” as he called it, the obnoxious word. This duty he performed in a workmanlike manner, by drawing lines around it.

Of the signatures it may be stated, that John Smith’s is written painfully accurate, whilst Emma’s is rather scrawley, the long letters having a tremulous appearance. Chipps’ was the biggest, and would have been the best, if he had not spoiled it by adding “Foreman.”

Emma had tried hard to persuade her uncle to write his name, just for the look of the thing; but Robin had commenced his chirographical studies late in life, and having begun with large-sized Roman capitals, never condescended to imitate anything smaller. On the side of a wagon or a barn-door, he was at home; but, on this occasion, he met all Emma’s beseechings with the words, “No, no, Em,— ‘tant no use; I know as I could never get it into one of them there registry-books.”

So John and Emma were honorably married. Their banns had thrice been publicly proclaimed at the church of Elmswood, as was

then legally required. Such proceeding is now not absolutely necessary. Marriage is only a civil contract. The head of the English Church has so admitted it to be. As two-fifths of the women of Great Britain are unmarried, probably the change is not considered of any consequence.

In solitary dignity the Ancient Church condemns the civic innovation ; every one of her pointed spires frets with indignation, and all her carved corbells frown abhorrence at the impiety.

What is there in the word "marriage" that should cause such commotion ? Shakespeare, in the "Taming of the Shrew," contrasts it thus :

*Pet.* "We two—are married ; but you two—are sped."

Sally Brown interprets it in a different manner. Standing outside her shanty, looking at her husband, Dick, feeding the pig, a handsome buggy races along the road.

"There goes our namesake," says Dick.

Yes ; it is the carriage of Optimus Browne, the dashing cashier of —— Bank : his lady is with him. Critic of the *Evening Post*, the word "lady" is written by the card.

Sal turns up her nose (naturally *rétrossé*) to an alarming altitude. "The nasty dirty hussey !" Then stalking into the house, she takes little Dick out of the cradle, and apostrophizes him thus : "Never mind, my pooty, if your best frock is all greased down the front, you're an honest, lawful baby." And then she seats herself and prepares to give him an extra lunch on the strength of her satisfaction.

A woman in satin scorned by a woman in calico ! What magic has inverted the order of society ? Is it performed by the power of the civil law ? No, it is not by the lower court that guilt, in the preceding instance, was sentenced.

But marriage itself has its varieties. There is the "mariage de convenance," like that between Seth Baldwin and his first cousin Kate, who were tinkered into one because their lands were contiguous. Such unions, if not mercifully barren, commonly produce only abortions.

There are also "high state marriages," in which two innocent parties are not unfrequently morally murdered. But these concern the Smythes rather than the Smiths ; let them pass on.

The reason why John and Emma were united in wedlock, was a very singular one—because they loved each other. Staticians inform us the fault is common in the working-classes of almost all communities. They are such wretched economists.

Pardon—shade of Dr. Malthus!—pardon for these malefactors. They were poor, and, according to your reverence's theory, had no right to marry, and increase the surplus population. But, "increase, multiply, and replenish the earth," is yet a command. It is manifest that

these young people could not obey both God and your reverence. If it be, as you also have asserted, that too many are invited to the feast of life, bestow some consideration upon these, as laborers who did not by money-orders seek a share in the same, but were willing by their toils to produce more than the quota of it their necessities required.

For John Smith was no dead-head. He had worked hard ever since he was fourteen years of age. Strict economy, and the mercy of the British financial system, had spared him fifty-three pounds sterling to begin life with.

After John and Emma arrived in London, with the most careful economy in furnishing their apartments, they soon found their little means rapidly diminishing. On the birth of a child, which soon occurred, new cares, new pleasures, and also new expenses succeeded. John declared that his old hat would answer, and his boots, with a little repairing, would last the winter; and Emma said her old shawl was quite warm enough; she didn't need any other.—The baby appropriated these savings.

A few weeks after, Lady Millicent Thornton and her friend passed John & Co. taking a Sunday airing in Kensington Gardens. The friend remarked, "Millie, did you notice that pretty baby?" "No," replies the lady. "I noticed its cloak; it's exactly like one I had from Madame Carson's, a fortnight ago, for Roland. I'm sure that merino didn't cost less than twenty shillings a yard. How improvident work-people are! How they dissipate their means!"

Hat, boots, and shawl—all gone for baby's outfit. But is it improvidence or natural affection? In the frigid zone the eider duck bares her breast to provide a soft warm nest for her callow brood.

But even if it be a crime, it is one which soon passes away in the family of a London mechanic. It may linger with a second child, but with the third, *et alii*, the useful will supersede the ornamental. To many, very many daily laborers, having such dependants, the bare necessities of a decent civilized existence are often more than rarities.

Then comes the reaction—crime. Aye, crime, which may possibly pluck the youth Roland—yes, even Roland, lady, when you next meet with the Smiths—out of your loving arms!

It is so nominated in the bond. The extremes of wealth and poverty are the bane of civilization. The sword and the purse are the bases of aristocracies; the cost of a noble is the manhood of those who honor his position; and a tawny savage, who never saw a Bible, would be a profitable exchange for his more brutalized brother, the barbarian of our quasi-Christian cities.

Then arise the fearful questions—are such distinctions natural, or are they simply artificial?—the irreversible decrees of the Deity, or merely the

poisonous outgrowths of vicious and effete legislative and financial systems? And these are manifestly in process of solution. With the Established Church, and the Law, and the Army to sustain such classifications in Great Britain, the lines of demarcation are gradually becoming obliterated. They can never endure here. The members of the Senate have acted wisely in suppressing the aristocratic addenda to their names on the rolls of their house; and as for the British financial system, in the presence of true Universal Suffrage—it is Dagon before the Ark of God.

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*Chapter IV.—Down—derry—down.*

THERE are two classes of poor people who may thrive in London: first, parasites of the aristocracy of birth; and second, parasites of the aristocracy of traffic. Hard is the fate of the shopkeeper who stands solus in his own defence; and, though there may be one retailer in a thousand who succeeds in establishing a position, he cannot hold it save at the mercy of the wholesale houses in his trade. But, for the most useful man in the nation, the producer, the chance of success is so infinitesimally small that it may be pronounced hopeless.

The fate of John and Emma formed no exception to this rule. A couple of unsophisticated young people sucked into the maelstrom of city life, their very virtues were their foes. Their fecundity, however advantageous to the nation, was their deadliest enemy. Producers of mankind, and producers of the real wealth of mankind, are the only unprotected beings in our system of economy. Money has cumbered law libraries with tomes in its defence. More than a half of our common school arithmetics is usurped by Mammon. Speculators and distributors have their full share of protection. But producers,—it is a question (now being agitated in the legislature of the country under discussion) whether they shall be permitted even to meet together in order to defend themselves.

Whether it is good policy in a nation to suffer its laborers to become the lawful prey of traffickers, without an effort on its part for their protection, or whether it is wise in it to permit its prizes of success to be carried off by mere speculators and financiers, are questions left to our political economists, who will probably turn their attention to them when they have finished counting the pigs, and squabbling over the meanings of “bills of credit,” “coin,” etc., as used in the Constitution.

But to our tale. The morning of the married life of the Smiths had some glimpses of sunshine, but with every revolving year new troubles gathered around them. They soon began to feel the force of that pressure which is gradually grinding out the manhood, and pauperizing,

dehumanizing, or expatriating, the millions of Great Britain. John bore up under his accumulating burdens, manfully for a while, but their gradual increase gradually overcame his resolution. The last great effort he made was to retain a little cottage, where he had lived in what might comparatively be termed the country. But the price was too heavy. Ten or twelve hours' work in the shop, two or three in the garden, per day, with a three-mile walk thrown in night and morning, was more than he could sustain. Even yet the cottage was held in happy memory by the family, and Fanny had still in her care some flowers which years ago had adorned the well-remembered garden in Shepherds Bush. From that period to the present every change of location had been a necessary saving of money at the expense of physical and mental health.

Sad indeed is the condition of a country in which honest labor cannot command merited success. Melancholy the assured and speedy fate of a community in which natural increase has been, by the insidious operation of evil laws, converted from a blessing into a curse. When these solid foundations of real wealth and true morality are removed, it needs no prophet to foretell that the structures of credit and power, once based upon them, must soon collapse and fall to the ground in hopeless ruin.

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### THE TWO PILLARS OF THE SCHOOL.

IN the German clubs and reading-rooms they have a book called *Desiderienbuch*. In this any one may write down anything that he wishes, or that he is complaining of. Of course all the wishes are not complied with, nor are all the complaints redressed; but it is the same as with the free press. If people are only allowed to give vent to their griefs and to grumble aloud, they are already satisfied.

Perhaps it is not wrong to consider *THE MONTHLY* as a kind of *Desiderienbuch*, and to express one *Pium desiderium*—a wish for the New Year, not for this year, but for some New Year to come.

We begin with a story, told us by Cedrenus, Abulfaradsch, and other mediæval authors, but having, like many other stories, its origin in Josephus. They say that Seth, the son of Adam, was a very wise man, and in possession of all the sciences. He foresaw that the deluge would come, and was afraid lest the sciences should be lost. He therefore erected two huge pillars, inscribed with everything worth knowing, and in this way his wisdom was transmitted to posterity.

A stranger, who should visit our school-houses or cast a glance into the school-books, would at once remark two pillars, which are, as it seems,

the prop and basis of all knowledge. Like the two pillars Jachin and Boaz (if we remember well), they sustain the temple of science, and like the Columns of Hercules they resist the flood—not of the waters, but the ever-rolling and ever-changing waves of text-books. Text-books come and go ; they rise with the rising sun, and go down with the setting sun ; they appear and disappear ; they ebb and flow ;—by the way, the tenacity and vitality of those text-books is really wonderful ; they don't care a bit about Napoleon, Bismark, King Bomba, and other despots ; they will have to all eternity their tripartition of Prussia, Austria, and Germany with Frankfort as capital ; and it is only a fortunate accident if some second edition is kind enough to tell us that Florence, and not Rome, is the capital of Italy ;—but those two pillars will stand forever, and fall never.

Those two pillars are Spelling and Defining. Open any Reader, and you will remark, before the story begins, two columns *en miniature*, containing the words which, first of all things, are to be spelled and defined. Spelling and defining begin with the lowest class and go up to the highest. They accompany the young man through school and through life. They are his guardian-angels : one on his right, to guard his head against the snare of false conception ; and one on his left, lest he dash his foot—or rather his hand—against false spelling.

The idea is certainly a good one. The first requirement is to have a clear and distinct perception, that is, a good definition of anything. The mathematics, the sublimest of the sciences, *the science*, as the Greeks called it, which in its ends reaches the heavens, begins with humble definitions. The soundness of Spinoza's thoughts may be seen in the definition he gives of every object treated, and of definition itself (*Omnis determinatio negatio est*). It may be safely maintained, that there would be fewer disputes and quarrels, and fewer wars, if people only had the right definitions of the objects in question. But good as a good definition is, the worst of all things is, for the same reason, a wrong definition, or what is no definition at all, but hardly a synonym or a remote relation to the word to be defined, like those given for definitions in our school Readers. Suppose a man to be sentenced as a robber. He could say : "Well, in the Reader I used when a boy, 'robber' was defined by 'thief.' *Ergo*, I am a thief; *ergo*, I ought to be treated as a thief."

But besides the lessons in spelling and defining given in the Readers, we use special "Definers"—books which do not contain anything else but definitions. There exists one Definer (or rather existed, as it has already been supplanted by another) which was used in a girls' school. All things were nicely and systematically arranged. The first lesson gave definitions of the parts of the body ; the second of father.

mother, and all degrees of kinship ; the third of apple-pie, plum-pudding, and all the other meats. Now, numbers one and two seem to be rather a slippery ground. There are so many things in the wide world just waiting to be defined, let the parts of the body alone, and let your father be your father, without definition. And instead of defining what an apple-pie is, it would, perhaps, be better if the young ladies were taught how to make one. The idea would be less correct, but the apple-pies might be better than they generally are now.

There exists a Grammar-School Speller, at the same time a Definer, used in higher classes. The author is not satisfied with the definition of verbs in the infinitive mode, he gives besides the definition of the participles ; for example, first of *brag*, then of *bragging*. Words of every-day occurrence alternate with rarely-used words, which perhaps the pupil will never meet with in his lifetime. The words, besides, have no connection with each other ; they are assembled together as at a masquerade, —*bien élonnés de se trouver ensemble*. The definitions are, for the most part, utterly false. Let us take at random Lesson 141, page 121. There we are told that, *dénouement* is discovery of a plot in a drama ; *éclaircissement* is explanation ; *expedition* is haste or any enterprise ; *address* is speech or skill ; *passion* is feeling of the mind ; *unctuous* is fat or greasy, etc. It is a *crimen lesæ majestatis*, it is high treason against the majesty of human understanding to fill the memory—and only the memory—of a hopeful youth with such stupendous and stupefying stuff. The first thing that a boy, advancing into a higher class, has to do after having learned these definitions, is to forget them as quick as possible.

The author of this "Speller" seems not to have, himself, any great confidence in his own work ; for, at the end of the book, he gives misspelled words ; as, *relashun*, *kreashun*, *akkustum*, and other monsters, to be corrected by the pupil.

It is, besides, against all reason to pick up single words for definitions. Anything isolated is, as it were, dull and mad, as madness itself consists in isolation. The aim of science is to find the connection between different things, and words especially are best to be understood when left in their native soil amidst other words. Dissecting a book in the anatomical way accustoms the pupils (and the teachers too) to consider one book like another, as a conglomeration of words. When a piece of poetry is analyzed in such manner, a *caput mortuum* is the result, and all sense of the beautiful is destroyed. The charm of poetry consists in its being indefinable. Youth itself is poetry ; life, a garden of flowers : it ought not to be changed into an herbarium.

Generally speaking, it is of no use to give all and everything to pupils. Let them discover the meanings of words from their use. The best method, in this as in every study, is that which calls forth the activity

and awakens the interest of the pupil ; the first rule being not to be dry or tedious, or, as Madame de Staël says, *Tous les genres sont bons, excepté le genre ennuyeux.*

It would be a very good thing if somebody would compose a definér,—not for boys, but for teachers—with definitions, not to be learned by heart, but to be taken to heart. As for instance : To educate is to elicit, to develop ; to learn by heart is, as the Germans call it, an outside learning, external instead of internal ;—mechanism is *not* organism ; drilling is *not* exercising. Defining is cultivating the faculty of judging, and *not* burdening the memory and making it a dead-letter box.

*Ex uno discit omnes*—as, some time ago, Æneas said to Dido. The same that has been said here about definitions might be said about other branches. The same scholastical spirit pervades all and everything : stiff dogma, instead of free spontaneity ; dead formulas, instead of living development ; passive reception, instead of active reciprocity. Or, to say it better with Faust :

“Ich sehe nicht die Spur  
Von einem Geist—und Alles ist Dressur.”

But we must remember in season Mr. Lincoln's saying, “Only one war at a time.” Inseparable as the two pillars are, and hard as it is to treat either of them without the other, it must be enough for to-day to have waged war against one pillar.

There is an old story about a man called Samson, and a people called Philistines. And the end of the story is, that one day this Samson took hold of two pillars upon which the temple of the Philistines stood, and pulling them down, made the temple fall. It does not require a great gift of divination to prophesy that before long some other Samson will take hold of our two pillars, and cause the whole system to fall. Only this downfall will be less dangerous. Samson will be alive, and the Philistines will be alive, and every one will be alive, and nobody hurt.



#### EMINENT FOREIGN EDUCATORS DECEASED IN 1867.

**W**ILLIAM KIDD, an English naturalist and teacher of natural science, died at Hammersmith, England, January 7. He was born in 1803, and though from childhood zealous in the acquisition of knowledge of the natural sciences, he was trained to the business of a bookseller, and conducted a store in Regent-street for some years. As soon as he possessed a competence he gave up his store, and devoted himself

to natural science, and became a high authority in regard to zoological questions. His "Book of British Song Birds" is a work of great value and of exceeding interest and beauty. He was a regular contributor to the *Gardener's Chronicle*, the *National Magazine*, and *Recreative Science*, and for many years a popular lecturer and teacher on topics connected with natural history.

VICTOR COUSIN, the most eminent of French philosophers, died in Cannes, France, January 14. He was born in Paris, November 28, 1790, of humble parentage, taught by a French curate, a cousin of his mother, at Nantes, came to Paris and entered a school connected with Charlemagne College, took the first honors in 1809, and was admitted to the Normal School, where he attracted attention by his brilliant talents and his devotion to philosophy. He graduated from the Normal School in 1812, and was at once appointed deputy professor there and in Charlemagne College and the Polytechnic School. Three years later, Royer Collard, whose pupil he had become, made him his deputy professor of philosophy in the Sorbonne. He next went to Germany to study philosophy there for two years. Soon after his return, the Jesuits closed the Normal School, and drove Guizot, Villemain, and Cousin from their professorships in the Sorbonne. He now commenced his labors as an author and translator. Plato and Descartes were translated and largely annotated by him, and he published several philosophical works of his own. In 1828 he was restored to his professorship at the Sorbonne, and from 1830 to 1848 was high in favor with Louis Philippe, being successively director of the Normal School, councillor of state, peer of France, officer and commander of the Legion of Honor, member of the Council of Public Instruction, and minister of Public Instruction. He visited most of the Continental countries to investigate their systems of instruction, and his reports on them are still regarded of great value. During this period he was elected a member of the French Academy and of the Academy of Moral and Political Sciences. He found time also, during this busy period of eighteen years, for the preparation of ten philosophical works, all of great merit, as well as for some others of a literary character. After the Revolution of 1848, M. Cousin held no public offices, but devoted himself to literature and philosophy, publishing his able essay on the "True, the Beautiful, and the Good," and a series of researches on the remarkable scholars, poets, wits, and ladies of the time of Louis XIV., still lecturing occasionally at the Sorbonne. His mind was one of great activity and clearness.

JOSEPH GREY, an English teacher and author of school-books, died in London, January 16. He was born in 1784, and, after attaining some celebrity as a teacher, prepared a spelling-book, a geography, and an arithmetic, which were, fifty years ago, very popular. The amount of

information conveyed by them seems now very trivial, but they were an advance on the books which had preceded them.

RICHARD MACDONNELL, D.D., LL.D., provost of Trinity College, Dublin, died in Dublin, January 24. He was born in 1787, and graduated from Trinity College in 1805, became fellow of his college in 1808, and LL.D. in 1813. He had at this time studied law and been called to the bar, and practised for some time on Munster Circuit, but soon after abandoned the legal profession and took holy orders. In 1816 he was elected professor of oratory in the College on Competitive Examination. In 1821 he took the degree of D.D., in 1836 was elected senior fellow, and held the office of bursar or treasurer of the college for many years. In 1852 he was elected provost. Both as a teacher and a manager of an old and renowned college he won golden opinions for his thorough scholarship, genial disposition, and broad comprehensive views on the subject of education. Many of the recent reforms in Trinity College were introduced by him. He was always ready for any change which was really an improvement.

SALOMON MÜNCK, the most eminent Semitic scholar in Europe, died in Paris in February. He was a native of Germany, and of Jewish family, and early in life had translated Maimonides, the great Jewish expositor of the Old Testament. He had prosecuted his studies into the Semitic languages with great assiduity, not relinquishing them after he lost his sight. He had been a professor of Oriental languages in one of the German universities, and was called to France to the chair of Semitic languages in the Institute when the Government removed M. Renan from that professorship. His works display profound scholarship.

SIR GEORGE THOMAS SMART, an English organist, musical composer, and teacher of vocalization, died in London, England, February 23. He was born in 1776, took part in the Handel Commemorations of 1784-1791 as a boy singer, was knighted in 1811, one of the founders of the Philharmonic Society in 1813, was director of the musical festival at the coronation in Westminister Abbey in 1834, and was the teacher of Jenny Lind and Sonntag in oratorio music.

RICHARD DAWES, D.D., dean of Hereford, died in Hereford, March 10. He was born at Hawes, in Yorkshire, in 1795, graduated B.A. at Trinity College, Cambridge, in 1817, and took his master's degree in 1820. He was ordained priest in 1819, and was vicar of Tadlow till 1836, when he was presented to the living of King's Somborne, Hampshire, where he exerted himself in the organization of graded schools. His labors attracted great attention and were very successful. In 1850 he was appointed dean of Hereford, and in that city devoted great attention both to the national and the foundation schools. His efforts for the improvement

of the Blue Coat Schools were attended with excellent results. He was also an enthusiast in physical and chemical science.

ABEL FRANÇOIS VILLEMAIN, a French statesman, professor, and author of great ability, died in Paris in March. He was born in 1790, was professor, first in the Lycée Charlemagne and afterward in the Sorbonne, was minister of public instruction in both Soult's and Guizot's ministries, and wrote numerous biographical and political works.

SIR THOMAS PHILLIPS, Knt Q. C., died in London, May 26. He was a native of Wales, born in 1802, and, while eminent as a barrister and a man of business, was one of the most zealous promoters of public education in Wales. He was an active member of the National Society of Education, and the author of several valuable works on the subject.

M. REINAUD, the most profound Arabic scholar in France, died of apoplexy in Paris in June. He was born at Lambese, France, in 1795, elected a member of the Academy of Inscriptions and Belles-Lettres in 1832, and the same year appointed assistant keeper of Oriental MSS. in the Royal Library, chosen professor of Arabic in the school of living Oriental languages in the Imperial Library in 1858, where he had already (in 1855) been appointed keeper of Oriental MSS. He was also author of works on Oriental history and geography.

WILLIAM GIBSON, D.D., died suddenly near Dublin of apoplexy, June 8. He was born in Ballymena, in the north of Ireland, in 1809, educated at the University of Edinburgh, ordained at Balletray, County Monaghan, and called, about 1838, to be the assistant and finally the successor of Dr. Hanna as pastor of the Presbyterian Church, and a few years later as professor of moral philosophy in the Presbyterian college of that city. He was eminent as a scholar and highly esteemed as a man.

JOHN ANSTER, LL.D., regius professor of civil law in Trinity College, Dublin, died in that city, June 9. He was born in Charleville, County Cork, in 1793, was educated at Trinity College, Dublin, obtaining a scholarship in 1814 and taking the degree of LL.D. in 1825. He was called to the Irish bar in 1824, and went through the Munster Circuit for many years; was appointed registrar of the High Court of Admiralty in Ireland in 1837, which office he held to his death. In 1850 he was elected regius professor of civil law in Trinity College. He was an excellent German scholar, and had translated Goethe's "Faust" and several of Schiller's and Fouqué's works into English. He had also published an "Introductory Lecture on the Study of the Civil Law." He was a frequent contributor to the literary reviews and magazines.

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[The eminent foreign educators who died in the latter half of 1867, will be noticed in our next number.]

APRIL, 1868.

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ABNORMAL PHILOSOPHY.

THE current number of the *American Journal of Education* contains an article entitled, "The Philosophy and Method of Teaching pursued at the Westfield State Normal School," written by the principal of that school, Mr. J. W. Dickinson, A. M. Here is the first paragraph: "If the mind is led to act in accordance with the laws of its nature, it will acquire the inclination and the ability to obey these laws. That state of the mind in which it has the inclination and the ability to obey the laws of its nature, is called education; and the mind in possessing this state is said to be educated."

No doubt this is a perfectly correct philosophy, and our inability to understand it is entirely our own fault (or rather our misfortune, seeing that we were never favored with the philosophical training which Mr. Dickinson gives his pupils); nevertheless, we would be very glad if somebody would explain it a little. There is an air of wisdom about it that bothers us. What we would like especially to have cleared up is this: In case a mind should be so unlucky as never to happen to be educated according to the Westfield Philosophy (that is, put or "led," by Mr. Dickinson or some other philosopher, into that "state in which it has the inclination and the ability to obey the laws of its nature") whether it would obey the laws of its nature in spite of its lack of inclination and ability; or, in accordance with what might happen to be its inclination, would go on forever acting contrary to the laws of its nature; or whether it would act in accordance with some other laws which it might have both the inclination and the ability to obey; and in that case, what, and whose, would probably be the laws which it would obey, in preference to the laws of its own nature. We confess that we are puzzled; and the more we think about it, the more uncertain we get. What are the inclinations of the mind, any way? and what makes them? and what are the laws of the mind's nature? and what kind of laws are the laws of

anything's nature, especially those laws which it is the nature of the thing to disobey? And what sort of a thing is that which needs to be "led" by some schoolmaster to act in accordance with the laws of its nature? And how many times must the mind be led to act in accordance with the laws of its nature, to get it into that state in which it will have the inclination and the ability to act that way all the time? We wish some one would tell us ; it would be a great relief. It is a terrible thing to have to think that there must have been a mistake somehow on the part of the Creator, so that mind was made in such a careless way that it never has the inclination or the ability to act in accordance with the laws of its nature, until Mr. Dickinson or some other man steps in to give it the inclination and the ability to act in accordance with—there we go again into that labyrinth of inoperative laws! Please, Mr. Dickinson, show us the way out. We know you say that "knowledge as an end is valueless," and this is knowledge that is of no value as an end or a beginning either, yet we would really be grateful to get it.

*P. S.*—Suppose a gardener, who has but vague ideas of the laws of nature in general, and still vaguer ideas of the special laws of *oak* nature, should take a young oak from the forest—presupposing it to lack the inclination and the ability to obey the laws of its nature—and undertake to put it into a state in which it would have the inclination and the ability to obey [what *he* thinks to be] the laws of its nature : what would be the probable condition of that oak tree, say at the end of five years? And how much better off would it be than it would have been had it been left to grow in its own unphilosophical way?

*P. P. S.*—Some more Westfield philosophy : "By mental activity, knowledge is acquired, and the knowledge in turn excites activity, but it is activity only that produces a change in the powers that act."

"That which produces a thing is the cause of that thing ; then the cause of education is knowledge and mental activity. The cause of education is also called instruction."

"The relations that Education, Instruction, and Teaching hold to one another are these : Instruction is the cause of Education, and Teaching is the occasion of Instruction."

"Teaching must have for its object one of two ends, Knowledge or Education. Knowledge as an end is valueless ; then, the end towards which all intelligent teaching directs its attention, is Education."

## CORRESPONDENCE.

### A REPLY TO THE REVIEW OF "BENSON'S GEOMETRY."

**M**R. EDITOR:—Having a limited space only afforded me to reply to the unreasonable criticisms which were published in the February number of this *MONTHLY*, under *Current Publications*, upon my new text-book of Geometry, which has been approved by the highest educational and scientific authorities of this city, I can notice a few objections only, urged by the reviewer; but they will suffice to show the utter weakness of the review, and exhibit the incapacity of the reviewer to treat a subject that requires the most intimate acquaintance with its fundamentals, a clearness of conception to comprehend the accuracy of its reasoning, and a depth and force of thought to understand its logical deductions, and perceive the applications of its principles.

The reviewer objects to my definition in reference to angles and their measuring and subtending arcs; he complains that I give statement where he thinks demonstration is required. He is not aware of the fact that in every process of reasoning there are certain preliminaries requisite to derive any conclusion whatever—in Geometry the preliminaries are considered in the *Definitions*: the geometer there gives certain *data* from which and by which he demonstrates his propositions; and all which is required is, that these *data* be so clear that no process of reasoning can make them more clear. Of this nature the geometer gives the *statements* known as axioms, one of which is, *That things which are equal to the same, or to equals, are equal to one another.* This statement no geometer attempts to demonstrate, because any such attempt would tend to mystify it instead of making it more clear. For the same reason I made the statement that, *if the vertex of an angle be the centre of a circle, that part of the circumference intercepted by the sides of the angle will give the value of the angle: hence, the angle is measured by an arc when its vertex is the centre of the circle. But when the vertex is in the circumference, the angle is subtended by the arc intercepted by its sides: hence, equal angles will be measured by equal arcs, and subtended by equal arcs: therefore equal arcs measure or subtend equal angles.* Professor Docharty was so much of the same opinion that he treated it as an *axiom* in his Geometry.

Any proposition which is not susceptible of being established by direct reasoning, but is based upon absurd hypothesis and fallacious supposition in order to be substantiated, is evidently deficient of that clearness and force which characterize all true and legitimate propositions. We have a familiar instance of this in the proposition to find the area of a circle, that *the rectangle of semi-circumference and radius is equivalent to the circle.* Euclid endeavors to prove this proposition by the *reductio ad absurdum*, or indirect method; and Legendre undertakes to establish it by reasoning from the properties of parallel straight lines, and treats the circle as a polygon of a very great number of sides. As the polygon is bounded by straight lines, and as these lines, however reduced, will still be *straight* lines, and since the circle is bounded by a *curve* line—which is essen-

tially different from the straight line—the circumference of the circle will never coincide with the perimeter of a polygon, no matter how small the sides of the polygon be reduced ; so Carnot, in his "*Reflexions sur la Méta physique du Calcul Infinitesimal*," states, that "the ancient geometers did not consider it consistent with the strictness of geometrical reasoning to regard curves as polygons of a very great number of sides." Hence, Legendre has treated the proposition in a manner repugnant to the idea entertained by the ancient geometers of the strictness of geometrical reasoning, and evidently contradictory to the definitions of the polygon and circle given by all geometers ; therefore, the arguments produced by Legendre for this proposition do not constitute a geometrical demonstration.

Also, this method fails to obtain an *exact* geometrical conclusion, but gives an *approximate* one only : consequently it is devoid of the chief characteristic of geometrical theorems, because on combination with other propositions it fails to agree with established truths of Geometry, which is not the case with true geometrical propositions. For by treating the circle as a polygon, and employing the chain of arguments given by Legendre, the conclusion is derived, that when the areas of the polygons approach to an equality with the area of the circle, their perimeters approach to an equality with the circumference. (See DAVIES' LEGENDRE, Scho. to the 12th prop., Book 5.) Now this contradicts the established truth of Geometry, that *among isoperimetric figures the circle has the greatest area*, and it is a manifest absurdity, from the fact that it would make the circumscribed polygon, circle, and inscribed polygon equal to each other, or *a part equal to a whole*. And Euclid, by employing the *indirect* process of reasoning to establish the proposition, which is incapable of *direct* proof, shows how untenable it is. However, the arguments of Euclid and Legendre have been retained in the text-books of Geometry, and are now the only processes of reasoning taught by them. This proposition of the circle is the most celebrated in Geometry, from having occupied the minds of the most ancient geometers, and having perplexed mathematicians of both ancient and modern times.

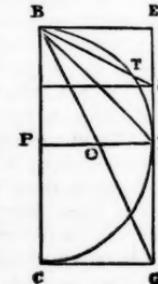
Owing to the great perplexity of the problem of the circle to mathematicians, some years ago the "Royal Society of London" tested the arguments of Euclid and Legendre by actual experiment, by means of a glass sphere, upon the principle that a solid immersed in a fluid will displace an equal quantity of the fluid to itself ; and it was discovered that the arguments of Euclid and Legendre gave an error in *excess* so great, that it could not be from imperfection of mechanical construction, but it arose evidently from the process of reasoning ; hence, geometers could claim that the arguments of Euclid and Legendre were "only approximately true," and consequently attempts became frequent to obtain the *exact* area of the circle.

The second corollary to the seventeenth proposition of the Sixth Book of my Geometry gives the *exact* area for the circle. This proposition was submitted, a few years ago, to distinguished mathematicians of England, and was laid before the various royal societies of science in Europe with a view to obtain a refutation of it if possible ; and at the present time no one has yet been able to refute it. The reviewer has, however, essayed to do so—with what success, the following will show. He says : "The consideration of this principle does not belong to

Elementary Geometry, and is entirely beyond our author's grasp. The statement of the law involved in such cases is, *The volume of a body of revolution is equal to the product of the generating surface and the space described by its centre of gravity during the generation of the body.* (See Weisbach's Mechanics, vol. i., p. 106.) It is known to students of Mechanics as one of Guldinus's properties. Now it follows from the above law, that when two equivalent solids of revolution are generated by surfaces whose centres describe unequal paths, the area or surface moving in the shorter paths will be the larger in extent. The centre of the segment is manifestly nearer the axis than the centre of the triangle, and is consequently the larger area. The ratio of these areas is very nearly 8 : 7. It is clearly seen that his previous statement, that "*the sections of equal solids of revolution are equivalent only when the centres of these sections describe equal paths,*" is based upon the law he quotes from Weisbach's Mechanics; and it is only necessary to prove that law fallacious in order to undermine his foundation and show that *his statement* is incorrect. And it will also be noticed that he makes the absurd statement that the *centre of the segment* is a larger *area* than the *centre of the triangle*, and these areas have the ratio of 8 : 7. His *quotation* from Weisbach's Mechanics has had the unavoidable effect upon him as upon those who blindly subscribe *statements* too hastily. I will investigate the *law* known to students of Mechanics as one of Guldinus's properties.

Let  $x$  be the factor which, with the square of radius, will produce the area of the circle, and let  $y$  be the ratio between the diameter and circumference of the circle. Now every geometer knows that when PN is 10, the cone generated by BPN is  $\frac{1}{3} (10^2 \times x \times 10) = 333\frac{1}{3}x$ ; but according to the law quoted from Weisbach's Mechanics, the same cone is  $50 \times 6.66\frac{2}{3}y = 333\frac{1}{3}y$ : hence, for this law to be correct, the factor  $x$  must be equal to the ratio  $y$ . This equality has hitherto been sustained by the *reductio ad absurdum* reasoning and the method of *approximation*; and since geometrical science treats of *exact truths* only—and every *true* proposition can be *directly* demonstrated—I demand of the reviewer, as he has objected to my proposition, to demonstrate the *exact* equality of  $x$  and  $y$  by *direct* process of reasoning; otherwise his objections to my proposition are of no force whatever, and the law quoted from Weisbach's Mechanics fails from default of proof. If he cannot prove  $x$  equal to  $y$ , his assertion that "*the sections of equal solids of revolution are equivalent only when the centres of these sections describe equal paths*," becomes manifestly untenable; and it will be obvious to every reader that he has not shown the *inequality* between the segment BN and the triangle BSN, which, it is needless to state, was the full purport of his review.

The sophistry of his attempt to invalidate my proposition, by making it appear that a cone is *one-half* the cylinder of similar dimensions, can be detected in the manner he revolves the triangle BEG. The *axis of revolution* is always a *straight line*, about which the particular surface revolves. If he revolves BEG around its *proper axis* EG, it will generate a cone *one-third* the cylinder; but when he revolves BEG around the *cone* generated by BCG, it generates a solid very dissimilar to the cone



generated by BCG, and he institutes a comparison between *heterogeneous* quantities, which is not tolerated among geometrical questions, as it is obviously improper to say that the side and area of a triangle are equal to one another, or are unequal.

My proposition, which has been examined as stated before, gives exactly 3 for the area of the circle when radius is unity, and the *side* of its equivalent square is  $\sqrt{3}$ , or 1.7320+; the *approximate* method of Euclid and Legendre gives for the *side* of the same square  $\sqrt{3.1415926}$  + or 1.7724+; but the latter result has been found by experiment to be *too great*, and is known to be "only approximately true," hence there is a difference of .0404+, or about *four one-hundredths* part of an inch *less* by my method. Now the *approximate* result is necessarily *not exact*, and the disagreement between it and my demonstration is from the fact that there must always be a difference between *exactness* and *an approximation*. If we carry these calculations further, we shall find what vast discrepancies arise from the small error which the arguments of Euclid and Legendre produce *in excess*—thus, when radius is five,

By my method, solidity of cylinder, with altitude of ten inches.....	750.
By approximation,      "      "      "      "      .....	<u>785.39+</u>
The difference .....	35.39+
By my method, the area of square or circle.....	75.
By approximation,      "      "      "      .....	<u>78.5398+</u>
The difference .....	3.5398+
By my method, the side of square is.....	8.660+
By approximation,      "      "      "      .....	<u>8.862+</u>
The difference .....	.202+

Or the small error of .0404+ inch; that is, about *one twenty-fifth* of an inch, in the side of the square equivalent to circle when radius is unity, will produce an error of 3.5398+ square inches in the area of the circle, and an error of 35.398+ cubic inches in the solidity of a cylinder of only ten inches diameter of base, and ten inches altitude; hence, in magnitudes of larger dimensions, we see how great a *little error* becomes, and how vastly important it is to have the utmost exactness throughout. All the text-books give the *approximate* result only; hence it can evidently be seen their great deficiency in a very important particular. Geometry is an *exact* science, and since the usefulness of the science depends upon the agreement of all its propositions with each other, in whatever way they may be combined together, then whichever proposition is false or only approximately true, cannot so agree, and the error increases and becomes perceptible. Now, geometers having the proposition for the circle "only approximately true," whenever they combine this proposition with other propositions they necessarily entail error in every operation.

In DAVIES' LEGENDRE, and *all* other Geometries, the *approximate* result is applied wherever curvilinear spaces or magnitudes are considered. Witness the fifteenth and sixteenth propositions of the Fifth Book, and the larger portion of the Eighth Book, DAVIES' LEGENDRE.

In the case of the first proposition of the Eighth Book, the arguments for the convex surface of a *cylinder* are based upon the demonstrations given for the convex surface of a *prism*, that is, reasoning from the properties of *parallel straight lines*. Now, this method of reasoning, when applied to the circle, as has been already shown, gives an error *in excess*;

consequently, when applied to the cylinder, the error increases and becomes more perceptible—for instance, the convex surface of the cylinder is equivalent to the entire surface of the sphere, which is four times the area of one of the great circles of the sphere ; and it has been shown that when radius is 5, there is an error of  $3.5398+$  square inches in the area of the circle ; therefore, when this method given in DAVIES' LEGENDRE is used, the error increases to  $14.159+$  square inches just in the convex surface of the cylinder. *Ex uno discé omnes.*

Very respectfully, **LAWRENCE S. BENSON.**

NEW YORK, Feb. 17<sup>th</sup>, 1868.

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#### EDUCATIONAL INTELLIGENCE.

**U**NITED STATES.—To the Honorable Governors and Superintendents of Public Instruction throughout the country, who have kindly furnished us with copies of their Messages, Reports, etc., we would here tender our acknowledgments ; and also to the school officers and proprietors who have sent us their catalogues. We shall endeavor to make good use of them. **MAINE.**—The last annual report of the Superintendent of Common Schools (December, 1867) contrasts the returns for the year ending April, 1867, with those of the year preceding. The figures show some curious differences, and a noticeable falling off in some particulars ; yet, on the whole, they are tolerably encouraging. The immense strides of the younger and more vigorous communities of the West, in the development of schools, are not to be expected, as they are not needed, in the East, where the most that can be hoped for is a gradual elevation of what is already comparatively good. It is evident, however, that if a little Western enterprise could be brought to bear upon the schools of New England, the rate of such elevation might be considerably accelerated. The number of children between four and twenty-one years of age is given as 212,309, a falling off of over five hundred. The number registered in winter-schools was 129,848, nearly 6,000 more than for the preceding year. The summer-schools, however, show a decline of nearly 4,000, the number on register being only 110,936. Part, if not all of this difference, is doubtless to be accounted for by the destruction of the records of the summer-schools of Portland during the burning of that city. The average attendance of summer and winter schools was 92,827, slightly less than for the year ending April, 1866. The ratio of attendance to the whole number between four and twenty-one, is given as .44, the rate for the preceding year being .43. 71 male teachers were employed during the summer against 78 in 1866. There was a slight advance in the number employed during the winter, there being 1,786 in 1866, and 1,857 in 1867. The number of female teachers was 3,781 in summer and 2,042 in winter, the corresponding numbers for 1866 being 3,721 and 2,034. The average wages of the male teachers was \$28.78 a month, besides board. That for women teachers was about one-third as much. The permanent school-fund is only \$244,121.53, a little more than one dollar for

each child of school age. The income from this fund, apportioned to schools, was \$13,244.14. The aggregate expenditure for school purposes was \$936,131.75 against \$592,598.23 in 1866. \$323,581.13 of this expenditure went for seventy-nine new school-houses. This is nearly as much as the aggregate outlays for school-buildings during the five years preceding. **WEST VIRGINIA.**—At the time of the adoption of the free-school system, some four years ago, there prevailed over the most of the State a deplorable lack of interest in education, with an abundance of prejudice against free-schools. There were few public school-houses worthy of the name, and little desire for more. The people were poor and scattered; had always got along without free-schools; and were very reluctant to tax themselves for the encouragement of what they looked upon as chiefly an engine of radicalism. The fourth annual report of the State Superintendent of Free Schools shows that this hostility has been largely overcome. The people are becoming reconciled to the schools and somewhat interested in their teaching; yet, as a general thing, teachers as well as parents have but vague ideas of what a good school ought to be. The opposition to the erection of school-houses, at one time quite pronounced and general, is giving way to a better feeling; and the great lack of school-buildings is being rapidly supplied. 363 school-houses were built in twenty-nine counties during 1867, and about as many more during the two years preceding. Some of these are substantial structures; but the majority are of a more temporary character, being erected to supply an instant demand. The number of school districts is 1,517; the number of schools reported (from a part of the counties) is 1,140. The number of children and youth between six and twenty-one is 115,340, of whom 35,304 were reported as enrolled in the schools. This number possibly falls short of the actual number taught, from the failure of many schools to report. Nearly every one of the county commissioners justifies the meagreness of his report by pleading the impossibility of getting correct returns from the district officers. Some of these officers could not read at all, and very many of those who could read did not know enough to fill out properly the blank forms furnished by the Department. The average daily attendance is given as 20,288. The number of teachers employed was 1,222, about two-thirds of whom were men. The cost of tuition was \$1.57 a month for each child, when the average attendance is made the basis; and 96 cents when the actual attendance is the basis. In but few of the counties have the funds been sufficient, with the State apportionment, to continue the schools four months in the year. Very little has been done for the education of the colored people. The Freedmen's Bureau offered five thousand dollars to aid in erecting school-houses, "but the opposition of boards of education in some townships, and indifference in others, together with the inability of the colored people and their friends to comply with the conditions imposed by the Bureau, have conspired to thwart all the measures that have been adopted to obtain houses and teachers for colored youth." **MISSOURI.**—The review of the educational progress of this State, given in the last annual message of Governor Fletcher, indicate such a wonderful awakening of the people to the interests of the schools, and such wonderful results arising from this newly-awakened interest, that we copy nearly the whole: "Among the greatest results achieved by us as a people since our introduction to freedom, none

is so significant as the advancement manifest in the cause of popular education. In the history of the Western States there has nowhere been exhibited more enthusiasm on this subject than is now evinced throughout Missouri. Energy and efficiency have marked the administration of this department of the State Government during the year. The response to the demands for improved facilities for free and universal education has been generous and unexampled. Tasteful and commodious school-buildings have sprung up as by magic; teachers have come from other States, attracted hither by the prospect of ultimate superior advantages; colleges have been reopened; academies and schools for special, normal, and mechanical instruction have been established, and teachers' institutes are organized everywhere, and are well attended. The sentiment of free popular education is growing, and will continue to grow in importance, as its beneficent effects become more and more evident. A glance at the munificent provisions for the support of a system of public schools warrants us in saying that, with prudent management, means for the thorough education of the children who are to supply our places may be afforded equal at least to those provided in any State in the Union." These provisions for education may well be called munificent. The school-fund amounts to \$1,685,071, giving an annual income of over a hundred thousand dollars. To this is added one-fourth of the annual revenue of the State Government, estimated for the present year at \$225,000; also all sums collected from fines, penalties, and forfeitures, amounting during the past year to \$37,758. One thirty-sixth part of all the land in the State is devoted to the public schools, besides the three million acres and more granted to the State by act of Congress. The number of teachers of public schools is 6,262—an increase of 3,558 over the number reported in 1866, and 5,362 more than in 1865. The number of school-houses is 4,000. In 1866 there were only 2,500.

**LOUISIANA.**—The Normal School, lately revived in New Orleans, is meeting with merited success, in spite of its adverse circumstances. Without revenue—the State having no money to give it, and the instruction afforded gratuitous—the school is thriving under the voluntary efforts of the State Superintendent and a few zealous teachers, who, seeing the urgent need of a higher grade of teachers in the public schools, have generously given their time and services to the training of them. One hundred and forty pupil-teachers were in attendance in February, the classes meeting at different school-houses, and at the office of the Superintendent. Normal classes have also been established in some of the best schools and colleges of the State.

**ENGLAND.**—The London correspondent of the *Nation* says: "Every branch of our educational system wants a thorough overhauling. As for the lowest classes, it has become plain that our future masters must be educated. The question is darkened and perplexed by a whole whirl of theological difficulties. The clergy object to have the matter taken out of their hands, and at the same time they won't educate Dissenters unless they are allowed to make them orthodox. That is a short account of a dispute which diverges into infinite squabbles and recriminations and personalities, until there is danger of losing sight of the real points at issue. There is a vehement cry against secular education, and one of your bishops has come over to tell us that crime is increasing

fearfully in America because your children are taught to read and write by teachers who do not at the same time impress the catechism upon infant minds. I am incompetent to express any opinion upon that subject; but one thing is plain, that the State must take education out of the hands of any sect whatever, and insist that, in one way or other, English children shall be rescued from their prevailing state of utter intellectual stagnation. The higher branches of our system are in almost equal need of reconstruction. The middle-class schools are detestable; and there is no technical education worth mentioning for our artisans and men of practical science. English manufacturers are beginning to suffer because the Continental workmen have such superior means of acquiring the knowledge necessary to their craft; and the want of appropriate schools is thus telling upon that sensitive part—the pocket. The universities and great public schools for the highest classes again require a thorough reform, chiefly in the direction of a wider and more intelligent course of study. Seventy per cent. of the pupils, it is said, are absolutely idle, and most of them receive nothing but a narrow training in Greek and Latin, with a sprinkling of mathematics."

IRELAND.—The report on the results of university education during the past few years, by the president of Queen's College, Galway, claims that the united system on which Queen's colleges and mixed schools are founded is not only the best in theory, but is proved by experience to be most in accordance with the feelings of the people. To offset this, we have the resolutions adopted at a late meeting of the clergy of the Dublin diocese, presided over by Cardinal Cullen. These denounced the mixed system; condemned the monopoly of education enjoyed by Protestant universities and schools; protested against the State's forcing upon Roman Catholics any system of education restrictive of the doctrines of the Church, and called on the Government to aid Catholic institutions from the public exchequer. The report of the Commissioners of National Education shows that while the number of schools was increased by eighty-one, during 1867, the number of pupils enrolled decreased no less than eleven thousand, and the average daily attendance, four thousand. 738,837 Catholic and 17,236 Protestant children were enrolled in the mixed schools during the year.

SPAIN.—A bill has been laid before the Cortes by the Minister of Public Instruction, the object of which is to provide primary education for the whole people. Its principal provisions are that every village having a population of 500 must have a schoolmaster, to be paid out of the municipal funds, and school-materials are to be provided to an amount equivalent to a fourth of the teacher's salary. In hamlets having a smaller population than 500, the curé will be charged with the primary instruction of the children, which is to be obligatory all over Spain. The State will grant a yearly sum of \$200,000, in aid of towns and villages unable themselves to provide the necessary funds. The Government will favor the establishment of houses of religious education, and the books to be placed in the hands of the children must be approved by the bishops. Parents who are poor will not have to pay for their children's instruction. Every Spaniard fulfilling certain conditions of aptitude will be allowed to open a school, but if his conduct or doctrines give rise to complaint, the alcalde will have power to close the establishment.

## CURRENT PUBLICATIONS.

**M**R. FELTER thinks that "to more clearly unfold by mental, the principles of written arithmetic"—whatever that may mean—"the same formulas should be used in both, the same methods of analysis given, similar slate and blackboard exercises introduced, and the subjects presented in the same order, that the pupil may fully appreciate that mental and written arithmetic are one and the same thing in fact and expression." This being the case, the need of a separate book for intellectual arithmetic is somewhat doubtful. But as custom requires that every "series" of arithmetics shall have at least one book so entitled, Mr. Felter has made one<sup>1</sup> for his series. The special points of merit claimed for it are the numerous blackboard exercises, and brief methods of combining numbers in the fundamental rules, fractions, and interest, all of which "are introduced" to make the pupils "prompt, plucky, and self-reliant, ready to grapple with and to overcome difficulties." The blackboard exercises contain some excellent features; the only new one, however, appears to be the mode of writing numbers for addition, subtraction, etc. Mr. Felter describes a circle, and inscribes therein any series of numbers, like the figures on a watch-dial. In the centre he writes a single figure. An exercise in Addition would be to name the sum of the centre-figure with each figure at the circumference. A great variety of combinations can thus be secured with very little trouble, the change of the figure at the centre changing the whole series. A good deal of ingenuity has been exercised in devising "operations" intended to make the pupils "prompt." These are chiefly with numbers of two and three figures, and are apparently very good. There is, however, too manifest a disposition to multiply rules, there being a dozen of them for the addition, subtraction, and multiplication of simple numbers. The treatment of fractions is not particularly good or striking. Nor is the treatment of compound numbers.

The exercises designed to make the pupil "plucky" and "ready to grapple with difficulties," seem admirably adapted to secure the end in view. Whether they will teach him to reason well is quite another matter. When will teachers and book-makers learn to see the utter absurdity of "Forms" like the following, either for use or for mental exercises?

Page 114: "If 5 oranges cost  $\frac{1}{2}$  of a dime what will 1 orange cost?

"*FORM.*—One orange will cost  $\frac{1}{5}$  as much as 5 oranges; 5 oranges cost  $\frac{1}{2}$  of a dime, therefore 1 orange will cost  $\frac{1}{5}$  of  $\frac{1}{2}$  of a dime, which is  $\frac{1}{10}$  of a dime."

Page 138: "How many cords in a pile of wood 18 ft. long 4 ft. wide and 6 ft. high?

"*FORM.*—1. Since a cord is 8 ft. in length, a pile 18 ft. long will be  $\frac{18}{8}$ , or  $\frac{9}{4}$  of a cord (!) in length.

"2. Since a cord is 4 ft. in height, a pile 6 ft. high will be  $\frac{6}{4}$ , or  $\frac{3}{2}$  of a cord in height.

"3. Since a cord is 4 feet in width, a pile 4 ft. wide will be 1 cord wide.

"4. Since the pile is  $\frac{9}{4}$  cd. long,  $\frac{3}{2}$  cd. high and 1 cd. wide, the product of the length, width, and height will be the contents: therefore  $\frac{9}{4} \times \frac{3}{2} \times \frac{1}{4} = \frac{27}{32} = 3\frac{3}{32}$  cd."

Page 162 : "At 7%, what is the interest of \$44.37 for 3 mo. ?

" *FORM.*—I. Since the interest of \$44.37 for 1 mo. at 1% is  $\frac{1}{100}$  of 44 mills (see 161, a.), the interest at 7% for 3 mo. is 7 times 3 times  $\frac{1}{100}$  of 44 mills; 3 times  $\frac{1}{100}$  is  $\frac{3}{100}$ , and  $\frac{3}{100}$  of 44 mills is 11 cts., and 7 times 11 cts. is 77 cts.; therefore the interest is 77 cts.

THE new edition of Alexander's Dictionary of Weights and Measures<sup>3</sup> is a handy and valuable book of reference, in which the weights and measures of all countries are reduced to the American standard and concisely given.

Description of coins has been omitted, because, if full, it would render the work too bulky. The appendix is an exhaustive statement of the systems of weights and measures in the principal countries of the world. An examination of the lists here given makes one anxiously desire the Millennial period, prophesied by the author, when a common system of weights and measures will prevail throughout the world.

In his History of Scotland,<sup>4</sup> Mr. Mackenzie's aim is to comprise a plain narrative of events, from the earliest times until the union with England, in as small space as possible without breaking the connection. He has the happy faculty of telling his story without diluting it with insipid common-place. His dissection of Mary's character is keen and unsparing; the episodes of the Covenant and the persecution of the Covenanters are well related, and the author bears a noble testimony in honor of that people, to whose inflexible love of their religion, as Lord Brougham once said, we owe all the civil liberty we possess. The explanation of the assassination of Sharp and the murder of Pierson is the one now generally accepted. These were the acts of misguided men, done without premeditation, and were universally condemned by the Covenanters. Mr. Mackenzie writes well, and fails only when he essays high flights of description. Although written from a sectarian point of view, and therefore liable to be warped on some points, this book is evidently an honest attempt to tell the truth.

MR. SMILES'S History of the French Protestants<sup>5</sup> is devoted principally to the events occurring after their emigration from France. He discusses their origin and tenets, and briefly narrates their sufferings under the French Government. Concise statements are given respecting their settlements on the Continent, while the main portion of the book refers to their British establishments. The author regards the emigration of the Huguenots as having done more for the prosperity of Britain than any emigration before or since. They introduced new manufactures, gave an impetus to many branches of trade previously failing, and more than all, proved themselves a moral and law-abiding class. The appendix gives an account of the various Huguenot settlements in America, and shows the great influence exerted by that people upon our early history.

(<sup>3</sup>) **UNIVERSAL DICTIONARY OF WEIGHTS AND MEASURES, Ancient and Modern.** By J. H. ALEXANDER. New York: D. Van Nostrand. 8vo, pp. 168. \$3.50.

(<sup>4</sup>) **THE HISTORY OF SCOTLAND.** By Rev. JAS. MACKENZIE. London and New York: T. Nelson & Sons. 12mo, pp. 663. \$3.50.

(<sup>5</sup>) **THE HUGUENOTS; their Settlements, Churches, and Industries in England and Ireland.** By SAMUEL SMILES. New York: Harper & Brother. Crown 8vo, pp. 448. \$1.75.

## INVENTIONS FOR SCHOOLS.



THE NEW AMERICAN TEACHER'S DESK.

**S**OMETHING novel and unique in the way of School Furniture;—a teacher's desk,\* at once beautiful, convenient, and cheap, and admitting of being shipped to a reasonable distance without the boxing and freightage doubling the cost.

THE NEW AMERICAN TEACHER'S DESK is just the thing for the classroom. Its writing surface is ample, twice that of the desk we are using, though ours is double its size and cost twice as much. The book-rack is original, and so simple and manifestly convenient that it is a wonder it has not been thought of before. It allows the teacher, as the cut shows, to have quite a library always at hand, yet never in the way. Globe and call-bell and the indispensable "Webster" have their appropriate places within easy reach. Two drawers, each with lock and key, afford security for private papers, stationery, records, etc. Pigeon-holes at the side make handy receptacles for pen-holders, pencils, crayons, rulers, and the like. Everything essential is provided for.

The construction of this Desk is similar in general plan to that of the school-desks it is designed to accompany, and is attended with the same advantages. The standards are of iron, strongly dovetailed to the wood, and locked by a few screws. By this mode of attachment, the strength of the desk is increased; warping and checking are made impossible; and what is perhaps still more important, it allows the desk to be easily taken apart, or set up by any one—no fitting of parts or gluing being required. The economy of this construction is manifested in the greatly diminished cost of transportation, which with other desks not unfrequently amounts to more than the first cost. When packed flat, the desk occupies less than half its space when standing; the cost of boxing is proportionally diminished; while the freight, being estimated at *ordinary* rates, is about half that charged per cubic foot for "Furniture."

\* The New American Teacher's Desk. New York: J. W. Schermerhorn & Co., Manufacturers. Price \$12.